

## The Terms of Concept and Its Interpretations in Linguistics

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**Annotation:** This article provides information about the term of concept and its different interpretations in world linguistics, understanding of the term in conceptual research, the basic notions of the concept are more observable in linguocognitology and linguocultural studies, that the concept of linguoconcept is also a field of linguistics that should be studied on the basis of common criteria in interdisciplinary communication, linguoconcept is a concept and is considered to be a branch of the concept sphere to which it belongs.

**Keywords:** "Concept", "notion", "frame", "gestalt", concept ology, linguocognitology, linguoculturology, concept sphere, conceptualism, ethno psycholinguistics.

Language is the highest value and source of pride of a nation. The mother tongue is the main symbol of the existence and unity of the people, the greatest national and spiritual wealth. While the mother tongue is a sacred criterion that defines a people as a people, a nation as a nation, it is also valued as a priceless national treasure that has embodied its national identity, historical past and culture, beliefs and traditions, moral actions and worldview for centuries. As in all nations, the language of the Uzbek people is one of the main factors determining its national existence.

In the history of world linguistics, it can be observed that different and different approaches to the phenomenon of language have emerged. Of course, a certain aspect of language is the basis for these approaches. An attempt has been made to uncover this aspect in more depth, and all the peculiarities concerning the whole complex essence of language have been studied from this point of view. Suffice it to mention here the many currents formed in the history of linguistics, such as psychologism, sociology, naturalism, structuralism, aesthetics. Naturally, none of the features of these "izm" are alien to the complex nature of language, and the existence of one of them in the essence of language does not deny the existence of the other<sup>1</sup>.

Linguist Sh.Safarov states the views of modern linguistics in his book "Cognitive Linguistics" as follows: "In recent years, linguists seem to have found such a "base" in cognitive science (cognitive science – science about cognition). Unconditionally, linguistic analysis is a type of cognitive analysis in which it is manifested in a particular way. As early as the end of the 19th century, Baudouin de Courtenay noted that linguistics was in a psychological and sociological spirit, we choose psychology as an ancillary science for linguistics, and then sociology, the science of human communication in society" (Boduen de Kurtene 1963: 217). When it comes to the connection between the sciences, it is less realistic to look at one of them as an "assistant" to the other. Otherwise, it would not be possible to separate the areas that arise on the basis of scientific cooperation as a separate field. Cooperation in the fields of linguistics, psychology, sociology, cultural studies is a phenomenon based on cognitive activity. Cognitive linguistics is

<sup>1</sup>Mahmudov N. Looking for excellent ways to study language / Language sorcery research. - T.: Classic Word, 2017. - P.500

also a discipline that deals with human cognitive activity. The meaning of the term cognitive linguistics is related to the English word "cognitive (cognitive is related to cognition)". (Compare: "cognize - to know, to understand, to comprehend", "cognition - understanding"). It is known that knowing the world, reality, understanding it is not a simple phenomenon. In some cases, cognition is directly linked to the act of comprehension. But animals are also known to have the ability to understand, analyze, and generalize in part (albeit in a simple form). Therefore, when it comes to cognitive activity, only cogitation (Latin), that is, it is necessary not only to imagine the phenomenon of "mind, thinking", but also to take into account the personality of the cogitatorium – thinking activity and all kinds of nominal (social, cultural, linguistic) phenomena associated with this activity.<sup>2</sup>

In cognitive linguistics, it is defined as "the unity of the information system that reflects the mental and spiritual capabilities of the human mind, its knowledge and experience; in linguocultural studies, which has a mental character and linguistic expression, a unit of community consciousness with ethnocultural identity".<sup>3</sup>

In addition to the above-mentioned fields and trends, linguistics, such as linguoconceptology, linguocognitology, linguocontactology, which are becoming the object of scientific research today, also contribute to solving certain problems of language, which is a very complex phenomenon.

The concept of linguoconcept is also a field of linguistics that should be studied on the basis of common criteria in interdisciplinary communication. Linguoconcept is a concept and a network of the conceptsphere to which it belongs.

At present, the term "concept" is widely used in many social sciences and humanities: literature, philosophy, linguistics, psychology, cultural studies. There are many scientific definitions of this term. The term "concept" is widely used to describe the national content of the linguistic landscape of the world (LLW). It should be noted here that the concept is the basic unit of linguoconceptology. Although the concept is a common term in many social sciences and humanities, it has for centuries represented a concept related to philosophy.

The twelfth-century French philosopher, theologian, and poet Pierre Abelard gave impetus to the development of a doctrine called conceptualism. The term concept is the basic concept of this doctrine. According to Pierre Abelard, there is no influence in a thing or word itself, but people impose such an influence on it. And these are given by God to the people. Names are therefore used as a "means of perceiving things" and as a concept in the context of human interaction and communication with God. Pierre Abelard used the concept precisely as "meaning".<sup>4</sup>

In the fourteenth century, various debates arose between nominalists and realists. The discussion was about the interdependence of name, idea, and thing. The clash of conflicting views led to the emergence of "moderate nominalism", which entered the history of philosophy under the name of "conceptualism". In medieval philosophy, the concept was interpreted primarily as a name that performed some spiritual function related to psychological teaching.<sup>5</sup>

Russian linguist S.A.Askoldov (1870-1945) was one of the first to introduce the term "concept" into modern linguistics. Like medieval nominalists, S.A.Askoldov understood it as "a private unit representing the whole scope of the concept". However, unlike them, it does not combine the "general" concept with the private unit.<sup>6</sup>

In conceptual research, the understanding of this term varies, and mainly the concept is

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<sup>2</sup>Safarov Sh. Cognitive linguistics. Sangzor Publishing House, 2006. -P.10-11.

<sup>3</sup>Xudoyberganova D. Specified dictionary. - Tashkent, Short Glossary of Linguoculturological Terms. - Tashkent: Turon zamin ziyo, 2015. - P. 25.

<sup>4</sup>Vorobiev V.V. Linguoculturology (theory and methods) [Text]: monograph / V.V.Vorobiev. - M.: Publishing house of RUDN University, 1997. - P.11

<sup>5</sup>Vorobyov V.V. That work. -P.11

<sup>6</sup>Vorobyov V.V. That work. -P.11

considered as a proof of truth. Modern scientists call the concept "quantum of knowledge"<sup>7</sup>, or "the cultural core of the human spiritual world," or "the intellectual unity of the existing culture"<sup>8</sup>.

The first appearances of a concept are the manifestations of something that is both private and public at the same time. Then the concept is the micro model of the culture, and the culture is the micro model of the concept. An analysis of the numerous literatures suggests that the concepts are "basic cognitive existence that allows meaning to be linked to words" and "a categorical function performed in a psychological aspect"<sup>9</sup>.

According to T.N.Khomutova, the cognitive direction is not the only basis for the study of language. It is one of the many directions in which communicative culturological social structure and the like can be applied, which can only give a true description and interpretation of language when taken together.<sup>10</sup>

As mentioned, in the following decades an anthropocentric paradigm was formed in linguistics. With the formation of this new paradigm, almost all linguists began to search in this direction, and more and more new terms were added. In other words, many of these terms are not without ambiguity or even confusion (for example, in the description of the concept), and many are redundant. On top of that, it is becoming a tradition for researchers to create useless terms and use them unnecessarily. The following remarks of the Russian linguist V.V.Krasnikh, who created serious research within this paradigm, are noteworthy: In such cases, when a direction begins to develop, as usual, a lot of excess "shell" and "bubbles" appear. Unfortunately, I must say that today, "discourse", "concept", "cognition", "linguistic personality", "mentallinguolcompleks", "linguoculturology", "ethnopsycholinguistics", "intercultural communication", "text and communication" seminar, "cognitive base" and the terms "precedent phenomena", as well as other gang terms of this "field", are heard at every step in the speeches of ladies and gentlemen as fashionable devices that are inaccessible to the cyborg society without wearing them. In addition, often these concepts do not justify themselves (nothing more than fashion) and have nothing to do with the subject of the author."<sup>11</sup>

"A concept is also a unity of thought and is based on a generalization of concepts, images and linguistic meanings. The formation of a concept begins with the birth of an individual image and ends with the emergence of a linguistic unit. Well-known philosopher and psychologist Jerry Fodor likens this process to the "language of thought" when studying the perception of reality in the mind and the process of "processing" this perception in thinking. Because "every logical imaginary movement has a structure of a certain kind, and this structure refers to the repetition of the syntactic form of the natural language unit" (Fodor 1975: 110). A concept is a mental structure that is a quantum or generalization of knowledge of different composition and appearance (Kubryakova et al. 1996: 90). Concepts form the basis of the various categories that are formed in the human mind, which serve as a starting point for them. It is usually noted as a general feature of the concept that it does not have a clear view in terms of internal structure, but this note is not very close to reality. After all, while the image of the object that forms the basis of the concept is sufficiently clear and the parts that occupy a secondary place are abstract, they interact and unite around a single basis (nuclear basis). It is therefore reasonable to acknowledge that the conceptual structure is systemic in nature. Its structural features are reflected in the fact that it is structurally complex and perceived as a whole mental structure."<sup>12</sup>

Krasnikh, on the other hand, gives a brief definition of the concept as follows: The (national)

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<sup>7</sup>Karasik V.I. Language circle: personality, concepts, discourse [Text] / V.I.Karasik. - Gnosis, 2004. - P. 90

<sup>8</sup>Popova Z.D. The notion of "concept" in linguistic research [Text] / ZD Popova, IA Sternin. - Voronezh: Voronezh Publishing House. University, 2000. - P.49

<sup>9</sup>Karasik V.I. Language circle: personality, concepts, discourse [Text] / V.I.Karasik. - Gnosis, 2004. -- p. 15

<sup>10</sup>Kar. Maslova V.A. Cognitive linguistics. - Minsk: TetraSystems, 2008. - P.146

<sup>11</sup>Mahmudov N. That work. - P.63

<sup>12</sup>Safarov Sh. Cognitive linguistics. Sangzor Publishing House, 2006. -P.16

concept is the most general, maximally abstracted, but concretely expressed (linguistic) consciousness.<sup>13</sup>

V.V.Krasnikh denies the obligatory existence of a visual prototypical image for conceptology and uses the term "concept" only for abstract nouns (e.g., "will", "happiness") and mentefacts.<sup>14</sup>

Such an understanding of the concept complements the information about the conceptosphere.

An analysis of the above definitions shows that there is no uniformity in the term "concept" in modern linguistics. There is a narrow (V.V.Krasnikh) and broad (V.I.Karasik, Yu.S.Stepanov, E.S.Kubryakova) definition of the term "concept". The only thing that is unequivocally recognized is that the concept belongs to the mind and, unlike the concept, includes not only descriptive-classified but also emotional-volitional and figurative-empirical features. Concepts are not only intellectual but also emotional.<sup>15</sup>

Basic approaches to the concept in linguistics are more commonly observed in linguocognitology and linguocultural studies. "One of the founders of linguocultural studies, V.N.Telia, who studies the integration of language and culture, writes: "There is a specific "language" of culture: it speaks to us through architecture, painting, music, dance, literature and other works of human creation, but the most universal means of the language of culture is the natural language". Linguocultural studies, which is the product of the integration of disciplines in the fields of linguistics, cultural studies, ethnography, psycholinguistics, is a linguocultural unit of science as an anthropocentric field dealing with the interpretation of such a cultural language.<sup>16</sup> Among them, the concept of concept has a special place. For example, in linguocognitology, the concept "as a unit of mental and spiritual resources of the mind reflects human experience and knowledge. It also reflects the operational memory unit of memory, the mental linguistic reserve, the conceptual system of language, and the linguistic landscape of the universe in the human psyche.<sup>17</sup> At the same time, the understanding of the concept from the point of view of the linguocultural approach is that it is recognized as the basic unit of culture, its concentrate.<sup>18</sup>

It should be noted that linguocognitive and linguocultural approaches in understanding the concept do not contradict each other. One of the basic concepts of cognitive linguistics is the concept. The term began to be widely used in the 1990s. The word concept is actually a Latin *conceptus*, meaning "concept". Even today, the term "concept" is often used as a synonym for "concept". The term concept is also actively used in sciences such as mathematical logic, cultural studies, psychology. According to E.S.Kubryakova, the term "concept" serves as an "umbrella" for the disciplines of cognitive psychology, cognitive linguistics, linguoculturology, dealing with problems such as thinking, comprehension, data storage and processing. Language is one of the means of expressing and shaping a concept in the human mind. The concept is the main cell of culture in the human mental world. Concepts appear in the human mind not only on the basis of lexical meanings of words, but also on the basis of personal and cultural-historical experience of an entire nation. The richer the experience, the wider the boundary of the concept. In this case, the concept can manifest itself in many ways. After all, a concept means knowing the world and having your own idea about it.<sup>19</sup>

The concept as a mental education in the mind of the individual is related to the

<sup>13</sup>V.V.Krasnikh From concept to text and back. On the question of the psycholinguistics of the text [Text] / V.V.Krasnikh // *Vestnik Mosk. un-that.* - Ser. 9: Philology. - 1998. - No. 1. - P.268

<sup>14</sup>V.V.Krasnikh That work. - P.272

<sup>15</sup>Popova Z.D. Semantic-cognitive analysis of language: Scientific edition [Text] / Z.D.Popova, K.A.Sternin. - Voronezh: Istoki, 2006. - P.41

<sup>16</sup>D.Xudoyberganova. Language thinking culture. - T.: Nodirabegim, 2020. - P.30

<sup>17</sup>A.P.Babushkin Types of concepts in the lexico-phraseological semantics of the language [Text] / A. P. Babushkin. - Voronezh: Voronezh Publishing House. state University, 1996. - S.90

<sup>18</sup>Karasik V.I. Language circle: personality, concepts, discourse [Text] / V. I. Karasik. - Gnosis, 2004. -- p. 16

<sup>19</sup>Z.Arslonov Brief information about cognitive linguistics. arslonov.blogspot.com. Achieved time. 1.12.2021. P.10:02.



conceptualization of society, as well as the concept represents a collective experience as a unit of culture. According to V.I.Karasik, these approaches differ to some extent from the individual: linguocognitive concept orientation from individual consciousness to culture, and also the linguocultural concept is a shift from culture to individual consciousness. It should be noted that the separation of the external and internal aspects of a movement is in fact only a research technique, this movement is a multidimensional whole process.<sup>20</sup>

There are number of similar terms in linguistics today, such as “concept”, “notion”, “frame”, and also “gestalt”. It is necessary to clearly understand the term “concept” and identify its similarities and differences with these concepts.

The word “concept” in Russian is derived from Latin word “conceptus” (notion). At first glance, these terms seem to be synonymous, but this idea cannot be said to be correct. In fact, they are clearly different from each other. “Notion” is mainly used in logic and philosophy, and “concept” is used in cultural studies and linguistics. The term “concept” includes a system of logical terms such as “judgment” and “inference”; in this sense, the term “notion” includes a set of rational parts of a concept, i.e. a general description of the object.<sup>21</sup>

The common denominator that unites the above concepts is their mental nature. The difference is that they characterize the unit of data stored in memory from different angles.<sup>22</sup>

“In the first quarter of the last century, German psychologists V.Keler, M.Wertheimer, K.Dunker, and their colleagues, based on their practical experiments in laboratories, they concluded that the properties of objects could be determined by imagining that they would be in logically new relationships, connections. This conclusion led to the formation of a new trend in psychology - gestalt psychology. Given that the main concept of the new direction is derived from the German word “gestalt” (image, structure, integral form), this concept refers to the generalization of mental structures, characters, and characteristics that provide the inherent integrity of images. Max Wertheimer (1880 - 1943), one of the founders of the Gestalt theory, described this problem as follows: “.....Integrity (generality) arising on the basis of existing bonds is determined not by the subsequent aggregation of elements in the form of separate parts, but by the internal structural (avi) laws of this integrity”. (Wertheimer M. Productive thinking. M.: Progress, 1987: 6).<sup>23</sup>

Thus, “Gestalt” represents the integrity of the stored image, it is impossible to reduce it to a set of features, while “Frame”, on the contrary, defines the data according to the available forms. This is a picture of him in action. According to V.I.Karasik, a “concept” is important information in the memory of an individual or a team.<sup>24</sup>

From the thoughts of V.I.Karasik it is clear that the most appropriate concept for defining mental powers in psychology is gestalt, in terms of cognitive science this frame, and this concept in terms of culturology and linguocultural studies.<sup>25</sup> A linguocognitive and linguocultural approach is important for understanding the concept; and in linguistic research, the concept and its frame structure must also be taken together. The proposed integrated approach requires the regulation of all concepts related to the concept.

The fact that a linguistic sign has a certain meaning is not because the sign is in direct relation to reality, but because the shape and content of the sign are related to the person’s experience of activity. The acquisition of any information by a person takes place directly within the scope of the previous experience and knowledge stored in his memory. A certain amount of knowledge structure is stored in the memory of each person, and it is this resource that acts as a means of

<sup>20</sup>. Karasik V.I. That work. – P.117

<sup>21</sup>Karasik V.I. That work. – P.128

<sup>22</sup>Karasik V.I. That work. – P.128

<sup>23</sup>Safarov Sh. Cognitive linguistics. Sangzor Publishing House, 2006. -P.47

<sup>24</sup>Karasik V.I. That work. – P.128

<sup>25</sup>Karasik V.I. That work. – P.128

receiving and perceiving information. In other words, there is a "set of frames" in the mind of each person, which ensures that knowledge and cognitive activity is carried out on the basis of certain "templates". The frame is one of the standard structures in the same group. The introduction of the concept of "Frame" in scientific use is associated with the desire to provide the computer with secular knowledge and the development of the theory of artificial intelligence. Marvin Minsky, a computer scientist, describes the frame as "an information structure that reflects a standard reality". (Minsky M. Frames for the presentation of knowledge. .: Radio. 1979). The concept of "frame" was first introduced into linguistics by Ch. Fillmore. (Fillmore Ch. Frames and semantics of understanding. In the book: New in foreign linguistics. – M.: Progress. 1988. – p. 52-92.)<sup>26</sup>

Many scientists (V.I. Karasik, V.V. Krasnitskiy, L.O. Cherneyko, etc.) consider the concept to be at least three-dimensional: object-image, concept and complex integrity. Thus, the figurative side of the concept includes the perception, sight, hearing, feeling, and enjoyment of the olfactory properties of objects, events, and phenomena reflected in memory.<sup>27</sup>

Most importantly, when it comes to concepts, the thesis is that "no concept is fully expressed in speech"<sup>28</sup>. In this regard, Z.D. Popova and I.A. Sternin note the following about the concept:

- 1) the concept is the result of individual cognition, and individuality requires complex means of expression to the person;
- 2) the concept does not have a rigid structure, it is voluminous and therefore cannot be fully expressed;
- 3) it is not possible to record all the expressions of the concept.<sup>29</sup>

The concept is the most important category of a number of humanities, and it is multidisciplinary. Concepts are divided into explicit and abstract, individual and collective, and transcultural universal.

The most detailed typology of the concept in cognitive science states the following criteria:

- 1) observational images (for example, a dog is a German Shepherd);
- 2) schemes (low-detail images: house - shelter);
- 3) hyperonyms (large generalized images - tree);
- 4) frames (associations in memory - New Year);
- 5) insights (knowledge of the function of objects - forks);
- 6) scenarios (knowledge of the plot of events - the process of birth);
- 7) Kaleidoscopic concepts (a set of scenarios and frames related to experiences and emotions - happiness).<sup>30</sup>

Some researchers believe that the main feature of the concept is the impossibility of limiting it from other concepts. D.S. Likhachev suggests that complex network concepts be called conceptospheres. According to D.S. Likhachev, the concept is "the existence of a meaning that replaces every key word".

In general, the potentials found in the vocabulary of any individual, as well as of the whole language, it can be called the conceptosphere.

The conceptual field of language corresponds to the concept of the conceptual field of culture. According to D.S. Likhachev, the conceptosphere of the national language consists of separate

<sup>26</sup>Safarov Sh. Cognitive linguistics. Sangzor Publishing House, 2006. -P.49

<sup>27</sup>Karasik V.I. That work. – P.129

<sup>28</sup>Popova Z.D. The concept of "concept" in linguistic research [Text] / ZD Popova, IA Sternin. - Voronezh: Voronezh Publishing House. University, 2000. - P.28-29

<sup>29</sup>Popova Z.D. That work. – P.29-30

<sup>30</sup>A.P. Babushkin Types of concepts in the lexico-phraseological semantics of the language [Text] / A. P. Babushkin. - Voronezh: Voronezh Publishing House. state University, 1996. - P.43-67

variants and interdependent groups.

It is common to think that the object of the study of concepts is not the truth itself, but its reflection in the minds of peoples in their history. Therefore, the study of concepts should have a synchronous-etymological character, which allows not only to express the elements of reality, but also to form the dynamics of knowing the world and the linguistic landscape of the universe.

An analysis of theoretical sources shows that there are too many definitions of the concept in science. Although there are many interpretive options for a concept, the concept that unites them is related to mental space. It shapes and describes knowledge about the world.

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